

DOCTOR
LAMB
REVIVED,
OR,

Witchcraft condemn'd

IN
ANNE BODENHAM

A Servant of his, who was Arraigned
and Executed the Lent Assizes last at *Salis-*
bury, before the Right Honourable the Lord
Chief Baron *Will*, Judge of the Assize.

Wherein is set forth her strange and wonderful
Diabolical usage of a Maid, Servant to Mr. *Goddard*,
as also her attempt against his Daughters, but by
providence delivered.

Being necessary for all good Christians to Read, as a Ca-
veat to look to themselves, that they be not seduced
by such Inticements.

By *Edmond Bower* an eye and ear Witness of her Exami-
nation and Confession.

L O N D O N,
Printed by T. W. for *Richard Best*, and *John Place*, and are
to be Sold at their Shops at *Grays-Inn-Gate* and
Furnivals-Inn-Gate in *Holburn*. 1653.

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Ans



T O T H E
R I G H T H O N O U R A B L E
T H E

Lord Chief Baron *Wild.*

M Y L O R D,



When your Honour was pleased to approve of my intentions of acquainting the World with this Narration, I beheld it with much fear, and had not your Lordships Incouragements answered all the Objections I met with, I had chosen rather to deny the World a knowledge of it by my hand, than to expose it to the Critical view of this Censorious Age; But now since your Lordships former incouragements have transported me through all difficulties, I humbly lay my endeavours at your Lordships feet,

feet, and hope, that although I have not satisfied my own desires, nor others expectation, yet your Lordship will Condescend to the Acceptance of my Endeavours, which are in all things to be found at

Your Lordships service.

EDMOND BOWER.

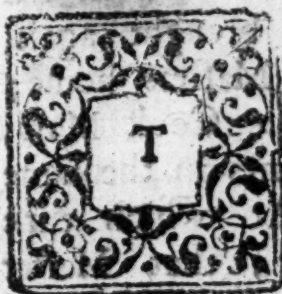
From my Chamber
in Shaston, April
10. 1653.

WITCHCRAFT

CONDEMN'D,

O R,

A Narration of the Tryal of ANNE BODENHAM.



Here lived in *Fisherton Anger*, adjacent to the City of new *Sarum*, in the County of *Wills*, one *Anne Bodenham*, Wife to *Edward Bodenham* Clothier, aged 80. years, who formerly was (as she confessed) a Servant to Doctor *Lamb* of *London* long since deceased, but in her later years, taught divers young Children to read, pretending to get her livelyhood by such an employment. She was a woman much addicted to Popery, and to Papistical fancies that she commonly observed, and would declare to her neighbours; she would often tell those, that had converse with her of lucky and unlucky days, which she would have them observe in their employments; she was likewise addicted much to Gossiping (as the vulgar call it) to tell strange unheard-of tales and stories of transactions, and things that have been, and might be done, by cunning and wise people; she was one that would undertake to cure almost any diseases, which she did for the most part by charms and spells, but sometimes used physical ingredients, to cover her abominable practices; she would undertake to procure things that were lost, and to restore stolen goods, upon which employments she was made use of by many people, and amongst the very many that came to her, there came one *Anne Styles* (then a servant to *Richard Goddard* Esquire, of the Close in new *Sarum*) who had lost a silver Spoon of her Masters, and it was suspected by many servants of the house, that the Spoon was stolen, who amongst

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them-

themselves resolved to send this *Anne Styles* to *Anne Boddenham*, or the cunning woman, to discover the person that had stoln the spoon; she whereupon having receiv'd from the Cook Maid Bread and Meat to give the VVitch, went to the Witches house, where she was entertain'd very kindly, and at her comming the VVitch shaked her by the hand, rubbed her Head and Temples, and told her she knew wherefore she came, but said the wind did not blow, nor the Sun shine, nor *Jupiter* appear, so that she could not help her to the spoon; withall told her, that she should shortly have occasion to come again to her about a greater matter; And then the VVitch took of the Maid 12. pence, and also bid the Maid give her a Jug of Beer, which she did; after which the VVitch told the Maid the spoon should be brought again shortly, by a little Boy which did use to her Masters house; And when the Maid came home, she told the Cook Maid, and *Elizabeth Roswel* an other of the servants in the same house, what the VVitch had told her; At which time then *Elizabeth Roswel* told *Anne Styles*, that Master *Thomas Mason*, Son in Law to Master *Goddard*, had lost three pieces of gold, of 22. shillings a piece, and that Master *Mason* desired her to go to the VVitch to know who had the same, and withall bid her give the VVitch what mony she demanded, and he would repay her; whereupon the Maid went to the VVitches house again, who bade her come in, and told her she was welcome, and asked her wherefore she came; to whom the Maid answered, for gold that was lost; and the VVitch immediatly replied, it was Mr. *Masons* gold, and that Master *Goddards* Boy, *Robert Beckford*, had been twice before with her about it; the VVitch put on her Spectacles, and demanding seven shillings of the Maid which, she received, she opened three Books, in which there seemed to be severall pictures, and amongst the rest the picture of the Devill, to the Maids appearance, with his Cloven feet and Claws; after the VVitch had looked over the book, she brought a round green glass, which glass she layd down on one of the books, upon some picture therein, and rubbed the glass, and then took up the book with the glass upon it; and held it up against the Sun, and bid the Maid come and see who

She nam'd Mrs. Boddenham, but I name her Witch for d stin- tion sake.

who they were, that she could shew in that glass, and the Maid looking in the glass saw the shape of many persons, and what they were doing of in her Masters house, in particular shewed Mistris *Elizabeth Rosewel* standing in her Mistris Chamber, looking out of the Window with her hands in her sleeves, and another walking alone in her Masters Garden, one other standing in a room within the Kitchen, one other standing in a matted room of her Masters, against the Window, with her Apron in her hand, and shewed others drinking with glasses of Beer in their hands; after the Witches shewing this to the Maid, she then bad her go home, which when she came home, she asked the people (she so saw in the Witches glass) what they had been doing while she had been wanting, and by their answers to her she found that they had been doing what she saw they were in the glass, and the Maid relating this to *Elizabeth Rosewel*, she replied, that Mistris *Boddenham*, (meaning the said Witch) was either a Witch, or a woman of God. This being about one of the Clock in the afternoon the maid went about her imploiment till 6. a Clock in the evening, about which time *Elizabeth Rosewel* acquainting the Maid, that her Mistris going to borrow money of her Daughter in Law Mistris *Sarah Goddard*, the money was stained black, and thereupon *Elizabeth Rosewel* told the Maid that her Mistris was afraid of being poysoned by the said Mistris *Sarah*, and by her Sister Mistris *Anne Goddard*, for that she had been thrice before in danger of being poysoned, and therefore desired the Maid to go to the VVitch, to know if there were any such things intended, and the Maid as it was almost dark went to the VVitches house, and to her apprehension there was a little black Dog that ran before her over *Crane-Bridge*, in the way between her Masters and the VVitches, and so brought her to the VVitches house, where the doors flew open without her knocking, and the VVitch met her at the second door, and told her, she knew wherefore she came, and that it was about poysoning, and told the Maid further that it was intended that her Mistris should be poysoned, and that there was moneys found in Mistris *Sarahs* Pocket, that was stained, but she would prevent it; And further said to her, that it was Mistris *Sarahs* intention to go a journey into *Summer-set-shire*, but she

Under the
name of
Mrs. Boddenham.

she would shew her a trick, as she spoke the words, she should
 break her neck before she went out of the Gate; and then the
 VVitch took five shillings of the Maid, (that she had received
 from Mistris *Elizabeth Rosewel*) and so the Maid left her
 and went home, and when the Maid came home, she went in-
 to Master *Masons* Chamber, where Master *Mason* and Mi-
 stris *Elizabeth Rosewel* were, and acquainted them with what
 the VVitch had told her, and upon that, one of them replied,
 the Devill appeared in the faces of Mistris *Sarah* and Mistris
Anne, and desired the maid to go again the next day, to know
 of the VVitch what the time should be that her mistris
 should be poysoned, and the next morning about six or seven
 of the Clock, the maid went to the VVitches house, and car-
 ried five shillings along with her, and gave it the VVitch, and
 told her she was come to know the time when her mistris
 should be poysoned, and the Witch told her it should be on a
 Friday, but she would prevent it before that time, and bade
 the Maid come again in the afternoon; and when the Maid
 returned home, Master *Mason* spoke to her immediatly to go
 again to the Witch, to know of her, if one Master *Rawley* did
 intend him any mischief, for winning his money from him at
 play, and gave the Maid two shillings to give the VVitch,
 And the Maid did accordingly go, and did ask of the Witch what
 Master *Mason* bid her, and the Witch told her that Master
Rawley had intended some mischief against him two several
 times, and had way-layd him, but she had and would prevent
 it, and would send him a charm, and took a piece of paper
 and put therein yellow powder, and so made it up in a cross
 figure, and gave it to the Maid to deliver it to Master *Mason*
 to wear about his neck; and the Witch further told her, that
 if the Charm were about him he need not fear what money he
 owed, for no Bayliff could take hold or meddle with him,
 and so the Maid returned home and gave him the Charm. The
 next day Master *Mason* sent the Maid again to the Witch, to
 tell her that he intended some Law lutes with his Father in
 Law Master *Goddard*, and to know of her whether he should
 have the better of it, and gave the Maid three shillings to give
 the Witch, and when the Maid came to the Witches house
 and told her what she came for, the Witch took her staff, and
 there

there drew him about the house, making a kind of a Circle, and then took a book, and carrying it over the Circle, with her hands, and taking a green Glass, did lay it upon the book, and placed in the Circle an earthen pan of Coles, wherein she threw something, which burning caused a very noysome stinck, and told the Maid she should not be afraid of what she should then see, for now they would come, they are the words she used, and so calling Belzebub, Tormentor, Satan, and Lucifer appear, there suddainly arose a very high wind, which made the house shake, and presently the back Door of the house flying open, there came five spirits, as the Maid supposed, in the likeness of ragged Boys, some bigger than others, and ran about the house, where she had drawn the Staff, and the VVitch threw down upon the ground Crums of Bread, which the Spirits picked up, and leapt over the Pan of Coals oftentimes, which she set in the midst of the Circle, and a Dog and a Cat of the VVitches danced with them; and after some time the VVitch looked again in her book, and threw some great white seeds upon the ground, which the said Spirits picked up, and so in a short time the wind was layd, and the VVitch going forth at her back Door the Spirits vanished, after which the VVitch told the Maid, that Master *Mason* should demand fifteen hundred pound, and one hundred and fifty pound *per annum* of Master *Goddard*, and if he denyed it, he should prosecute the Law against him, and begone from his Father, and then he should gain it, with which message the Maid returned and acquainted Master *Mason*. She was sent by Mistris *Rosewel* divers times to enquire concerning sweet-hearts, when she should be married, and how she should dis-engage her self from her sweet-hearts that formerly had solicited her in a way of marriage, the one now in *France*, the other with whom she broke a piece of Gold to bind their contract, to which the VVitch gave her directions, and told her what would be the result and issue of those passages, and of many more of the like nature, that she was sent to propound to the VVitch. And in a short time after, Mistris *Rosewel* sent her again to the VVitch, to know of her when the day should be, that Mistris *Goddard* should be poisoned, and delivered her eight shillings to give the VVitch, so

the Maid went again to the VVitch accordingly, and gave her the eight shillings, and the Witch replied she could not tell her then, but gave the Maid one shilling, and bid her go to an Apothecary, and buy some white *Arsenick*, and bring it to her to prevent it, which the Maid did, and carryed it to the Witch, who said to her she would take it and burn it, to prevent the poysoning, but she burnt it not as the Maid could see at all ; then the Maid returned home, and told Master *Mason* and Mistris *Rosewel* what she had done, who laughed at it. The next day being Tuesday, she was again sent by Master *Mason*, to know where the poyson should be found that should be given her Mistris, and when the Maid had proposed the question to the VVitch, she took her stick (as formerly is related) and making therewith a Circle, the wind rose forthwith, then taking a Beesom she swept over the Circle, and made another, and looking in her Book and Glass, as formerly, and using some words softly to her self, she stood in the Circle and said, Belzebub, Tormentor, Lucifer, and Satan appear ; there appeared first a Spirit in the shape of a little Boy as she conceiv'd, which then turned into another shape something like a Snake, and then into the shape of a shagged Dog with great eyes, which went about in the Circle ; And in the Circle she set an earthen pan of Coles, wherein she threw something which burned and stank, and then the Spirit vanished, after which the VVitch took her Book and Glass again, and shewed the Maid in the Glass, Mistris *Sarah Goddards* Chamber, the colour of the Curtains, and the Bed turned up the wrong way, and under that part of the Bed where the Bolster lay, she shewed the poyson in a white paper ; The Maid afterward returned home, and acquainted Mistris *Rosewel* with what the Witch had shewed her in a Glass, that the poyson it lay under Mistris *Sarahs* Bed, and also spoke to her that they might go together and take it away ; but Mistris *Rosewel* replied no, let it alone for Gods sake, and would not, neither did she take it or suffer it to be taken away. And the Witch further told the Maid (when she was with her the Thursday) that the next day being Friday, about 7. or 8. of the Clock at night, there should be Sage Ale made for her Mistris, And that there should be a white Pot set upon the
Dress

Dresser in the Kitchen wherein poyson should be put; but Mistris Goddard should not drink it, and that Mistris Rosewel knew best what to do; And on the Friday Night, there was Ale set on the fire (as the Witch before related) the maid being that while sleeping in the Hall; Mistris Rosewel awaked her and bid her go into the Kitchen, and see whether or no there was not poyson in the Cup; And the maid looked and found something there, and called to Mistris Rosewel, and told her there was something in it, which swimm'd on the top, and something in the bottom, as the Witch before had told the maid should be. And then mistris Rosewel took the same and carried it up to her mistris, and shewed it her, and the maid afterward asking mistris Rosewel if she had told her mistris of it, she replied, that her mistris knew well enough of it by her looks. The next day following being Saturday the maid was sent again to the Witch, to get some example shewen upon the Gentlewoman that should procure the poyson, upon which the maid went again to the VVitch, and told her for what she was sent. Then the Witch made a Circle as formerly, and set her pan of Coles as formerly, and burnt something that stank extremely, and took her book and Glais as before is related, and said Belzebub, Tormentor, Lucifer, and Satan appear, and then appeared five Spirits, as she conceived, in the shapes of little ragged Boyes, which the VVitch commanded to appear and go along with the maid to a meadow at *Wilton*, which the VVitch shewed in the G'la's, and there to gather Vervine and Dill, and forthwith the ragged Boys ran away before the maid, and she followed them to the said meadow, and when they came thither the ragged Boys looked about for the Herbs, and removed the Snow in two or three places, before they could find any, and at last they found some, and brought it away with them, and then the maid and the Boys returned back again to the VVitch, and found her in the Circle paring her Nayls, and then she took the said Herbs, and dryed the same, and made powder of some, and dryed the leaves of other, and threw Bread to the Boys, and they eat and danced as formerly; and then the VVitch reading in a book they vanished away; And the VVitch gave the maid in one paper the powder, in another the leaves, and in the third

third the paring of the Nayls, all which the maid was to give to her Mistris; the powder was to put in the young Gentlewomens Mistris Sarah and Mistris Anne Goddards drink or broth, to rot their Guts in their Bellies; the leaves to rub about the brims of the Pot, to make their Teeth fall out of their Heads; and the paring of the Nayls to make them drunk and mad. And the VVitch likewise told the maid, that she must tell her Mistris, and the rest, that when they did give it them, they must cross their Breasts, and then say, *In the name of our Lord Jesus Christ, grant that this may be*, and that they must say the Creed backward and forward. And when the maid came home and delivered it to her mistris, and told her the effects of the powder, and the other things, her mistris laughed, and said that it is a very brave thing indeed. And her mistris sent her again the same day to the Witch, to desire her to send her some Charm, or writing under her own hand, that should keep her from ill, and preserve her from danger, And the VVitch took Pen Ink and Paper, and wrote something, and put some yellow powder therein, and gave it to the maid to give it to her mistris, and bad her tell her, that she must never look in it, and must carry it in her Bosom by Day, and lay it in a purse under her Head by Night; And the Monday following, the maids mistris, master Mason, and mistris Rosewel importuned her to go again to the VVitch to know of her whether or no she could not make the young Gentlewomen exemplary some other ways, seeing that they could not give them the powder, and whether she could not send a Spirit to bring them upon their knees, to ask her mistris forgiveness; but the VVitch told her she could not have any power of them unless shee could get her the tayls of their Coats, or of their smocks, and if she had but that she could make the house fall about their ears, and could do more than master Lilly or any one whatsoever; which message the maid carryed to her mistris, upon which her mistris replied, That would be pretty to be done, and mistris Rosewel spoke to the maid to cut off the same when they should be a bed, but the maid refused to do it. the young Gentlewomen mistris Sarah and mistris Anne, hearing

hearing of these transactions about poyson, and that it should be laid to their charge, that they had a deigne, and provided poyson to poyson their Mother; being much moved at it, and to vindicate themselves, that no such aspersi^on might lie on them (in regard it was also reported, that they should buy one Ounce and halfe of poyson that cost 6 d. at an Apothecaries) they went about *Sarum* to enquire whether any such thing was bought, and by whom, that the truth might be discovered, and the aspersi^on might be removed; and having found where the poyson was bought, the Maids fellow-servant *Mirian* and *Mrs. Rosewell* told the Maid, that her Mistris wished her to goe away and shift for her selfe, otherwise they supposed that she should be examined before some Justice, and so there might some trouble and disgrace come upon them in the businesse: And the same night the Maid went out of her Masters house, and lay at one *Mattershawes* the Cookes: The next day in the morning *Mrs. Rosewell* sent her word that she would speak with her at *Longmans* house, and the Maid went thither, where *Mrs. Rosewell* brought her her Cloaths, and wisht her to goe to *London*, and brought her 9 s. which she laid out before to the Witch, and 12 d. as a gift from *Mr. Mason*; and *Mrs. Rosewell* sent to the Witch, before she went, to know whether she did approve of her Journey to *London*, and the Witch wished her to go, and told her that she would send a Paper by her to *Mr. Mason*, and did then write in the paper divers Crosse^s and Pictures, and other things, and put black and yellow powder therein, and told the Maid she should give the same to *Mr. Mason*, and bid him use it how he pleased; which Paper the Maid carryed along with her as far as *Sutton* towards *London*, and there burnt it: But before the Maid went away from the Witch for *London*, the Witch asked the Maid whether she would goe to *London* High or Low. To which she replyed, What doe you mean by that? She answered, If you will goe on High, you shall be carryed to *London* in the Air, and be there in two hours; but if you goe a Low, you shall be taken at *Suttons* Townsend, and before, unlesse you have help: But before she departed,

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the Witch earnestly desired the Maid to live with her, and told her, that if she would do so, she would teach her to doe as she did, and that she should never be taken; then the Maid asked her what she could doe? she answered, You shal know presently, and forthwith she appeared in the shape of a great Black Cat, and lay along by the Chimny: at which the Maid being very much afrighted, she came into her own shape again, and told her, I see you are afraid, and I see you are willing to be gone, and told her, if she was, she should say so, and not speak against her conscience; and the Maid replied, she was willing to goe, and not to dwell with the Witch; then the Witch said, she must seal unto her body and blood not to discover her; which she promising to doe, she forthwith made a Circle as formerly she had done, and looking in her Book, and called *Beelzebub*, *Tormentor*, *Lucifer*, and *Satan* appeare, then appeared two Spirits in the likenesse of great Boys, with long shagged black hair, and stood by her, looking over her shoulder, and the Witch took the Maids fore-finger of her right hand, in her hand, and pricked it with a pin, and squeezed out the blood, and put it into a Pen, and put the Pen into the Maids hand, and held her hand to write in a great Book, and one of the Spirits laid his Hand or Claw upon the Witches, whilest the Maid wrote, and when she had done writing, whilest their hands were together, the Witch said *Amen*, and made the Maid say *Amen*, and the Spirits said *Amen*, *Amen*; and the Spirits hand did feel cold to the Maid as it touched her hand, when the Witches hand and hers were together writing; and then the Spirit gave a peece of Silver (which he first bit) to the Witch, who gave it to the Maid, and also stuck two Pins in the Maids head-cloathes, and bid her keep them, and bid her be gone, and said also I will vex the Gentlewoman well enough, as I did the Man in *Clarrington* Park, which I made walk about with a bundle of Pales on his back all night in a Pond of water, and could not lay them down till the next morning.

The Maid took her journey immediately for *London*, and
about

about *Park Cooner*, two miles on her journey, there overtook her a man on horse-back, who asked her, whether or no she was going for *London*? and she telling him yes, he lighted, and set her on horse-back, and went a foot by her about two miles, and then carryed her behinde him to *Stock-bridge*, and then she went a foot through the Town, but afterwards rode again, untill she was overtaken by *Mr. Chandler* and others, at *Sutton Towns end*.

Friendly Reader, what is here related was delivered upon oath at the Assises before the Judges by the Maid herself, and is not a fancy, but a truth; yet if thou shouldst doubt it, suspend thy judgement till the last, and hear what others depose besides her, and many witnesses usually fully confirme what may be dubious upon one Information.

I must confesse I have used some other names in the Narration before-going, *Mrs. Goddard*, *Mr. Mason*, *Mrs. Betty Roswell*, *Mrs. Sarah* and *Mrs. Anne Goddard*, and others, but I could not avoyd them, for I have related as the Maids Evidence was, and should I not have related the ground and foundation of the businesse, or if any of these passages should have been omitted, I should have much covered the wickednesse, and sewed fig-leaves to hide the vilenesse of the Witch.

And further know, Judicious Reader, I am not here to give a partiall relation of any thing, or to speak in the praise or dispraise of any person, neither doth it behove me to meddle with any actions of any persons besides the Witches and the Maids, therefore mistake me not, my intention was not, neither is it, by this, to lay any calumnies or prejudices on *Mrs. Goddard*, *Mr. Mason*, or others, far be it from me; I must confesse they were something to blame in sending up and down the Maid, if they knew the woman to be a Witch, and no doubt but they are sorry for it, that such an accident should happen, but the title and drift of the following part of my book, shews, my intent is to discover the practise of the Witch, and should willingly let passe any thing else that relates not to it; but,

since I am digressed a little, let me here insert a word or two, and that is thus:

There was for some short time some conceivings or thinkings that the young Gentlewomen, *Mrs. Sarah* and *Mrs. Anne Goddard*, should plot and attempt to poyson their Mother in law: I need not say much in their vindication, they have already sufficiently cleared themselves, and the relation before shews they knew of no such thing; besides their stirring and going about to the Apothecaries, to finde out the ground-work of the plot, was the first rise and ground of the discovery of the Witch: so that they are so far from lying under any imputation, that it is to be acknowledged by all that they were the instruments of its discovery, and therefore *Mrs. Goddard* or others have no ground to conjecture any such thing against them: I speak not any thing partially, for *Mrs. Goddard* is a Gentlewoman altogether unknown to me, *Mr. Mason* is one whom I never to my knowledge saw, and the young Gentlewomen I never had any acquaintance with, and should I speak any thing to their dishonor or disesteem, I should speak it not knowingly: Therefore friendly Reader, harbour not any prejudicate opinion against any of them, by reason of what is here inserted; for my owne part I bear none against them, and I hope this will not raise or stir up any in the Reader; for what is before said, is not enough to make them much faulty, but it shews and much aggravates the lewdnesse and wickednesse of the Witch.

But now to return where I left; you have heard what hath been the practise of the Witch in some measure, now I shall proceed to shew how she got power over the Maid, and what miserable torments she was an instrument in bringing on her.

Mr. Chandler Son in law to *Mrs. Goddard*, hearing that his Mother in law was in danger of being poysoned, and that a Servant of hers had bought the poyson, and was fled or gone away, he forthwith with one other man, *William Atwood* (that gave intelligence which way she was gone) made after her, and overtook her neer *Sutton*, and had

had her into the Inne at *Sutton*, and up into a room, she being then and at the time of her being apprehended in a great trembling and shaking, and so continued, and after a while Mr. *Chandler* and the other man bringing back the Maid towards *Sarum*, upon the way between *Sutton* and *Stockbridge*, the Maid did confesse and acknowledge all the transactions and passages between the Witch and her, as are related before: And when the Maid was brought to *Stockbridge*, in the Inne at night, she also confessed the Contract she had made with the Devill, as is before related, and said she had received a peece of Silver of the Devill, which she shewed and delivered to Mr. *Chandler*, which is accounted to be Ten pence half-penny, and the two Pins which the Witch stuck on her head, she also delivered to him, which he took of her and threw them into the fire, and presently took the Money out of the fire again, but found not the Pins; and this was about twelve of the clock at night: And the Maid then said upon delivery of the said Money and Pins, that she should be troubled, for that the Devil had promised her that she should never be troubled as long as she kept it secret, and now having revealed it, she feared she should be troubled: And about one hour after, the Maid sitting by the fire, upon a sudden fell into a trance, and cryed out she should be thrown into the fire; and upon that, Mr. *Chandler* with the rest that were present with her, held her as fast as they could, yet could hardly keep her out of the fire; and when the Trance was leaving her, the man that went along with Mr. *Chandler*, cryed out to him, and bid him look there, poynting behinde the Maid, and Mr. *Chandler* looking (as he conceived) he saw a black shade goe from her, and then she coming to her selfe, Mr. *Chandler* with her and the rest went to prayers, and the Maid seemed to have such a carriage in prayer as if she minded it, and prayed fervently, holding fast about Mr. *Chandler*'s leg, and as they were concluding their prayers, *William Atwood* called to the Maid, and asked her what it was that she had thrown into the fire, and she said, it was something that the Devil had given her to throw upon Mr. *Chandler*: And after prayers were ended, the Maid ari-

sing from her knees, was not able to goe, and then said,
 That base and plaguy Witch *Mrs. Boddenham* hath bewitched me; and afterwards the Maid would cry out, and say that the Devill, the Witch, and the five ragged Boyes did appeare before her as they formerly had done when she was at the Witches house: And about two of the clock at night, the Maid found her self very sleepy, & said, Pray God blesse me, I wish it may be for my good, I am very sleepy: whereupon *Mr. Chandler* perswaded her to lie upon the Truckle bed, which she did, and then *Mr. Chandler* lay down on the high bed, leaving the servants of the house with *William Atwood* by the fire side; and shortly after hearing a great noyse, and a groaning, *Mr. Chandler* found the Maid in a great agony, and much perplexed, and notwithstanding he himself, *William Atwood*, and the Servants of the house held her as much and as fast as they could, yet she was taken from them, and those parts which were holden by them were thrown from them upon the floore, onely her feet which were not holden continued upon the bed, but the head and the rest thrown down, and all the while making a hideous noyse, with skrieking and crying out, in an agony she continued about one quarter of an hour; and then about four of the clock the same night she was taken again, in the same manner, but onely the people then in the room were able to hold her, and she was not thrown away from them as before; and about day-break the Maid was taken with another terrible fit, and continued in the same about one quarter of an hour, but *Mr. Chandler*, *William Atwood*, and the Servants in the house could hardly keep her from tearing her selfe: And when the day appeared, and the night was past, they brought the Maid to *Sarum*, and being examined before *Edw. Tucker Esq;* one of the Justices of the Peace for the County of *Wilts*, she was committed on suspicion of the poyson pretended to be provided for her Mistris, as before, and the Witch also apprehended, and both put into prison, where the Maid remained about three weeks till the Assises, and was constantly taken with violent fits, as strange, as strong, not parallel to any fits that ever any person was known to have

have naturally, and so strong in them, that sometimes six men, sometimes more could not keep her from being hurried from them, although holding her at the greatest advantage that possibly they could take her, keeping her down on a low bed, lying on the same, and every man holding a particular part of her body: so violent were her fits, and so strong was the motion of her body in them. These fits were also as frequent as violent, she having not for the most part one quarter of an hours respite from torment between them, and they continuing halfe an hour, sometimes an hour and more, and in this sad condition she continued sometimes two hours; and so, many dayes together: And the Monday morning following I comming to *Sarum*, where there was a great rumour about the City of a Witch that was found out, that had bewitched a Maid, and they both were in prison, and that the Maid was often troubled with such strange fits that drew both pity and admiration from the beholders, through the perswasion of some friends I accompanied them to the prison, and when I came into the Chamber where she lay, she was then in her fit, and so had been half an hour before I came, and I continued there one hour and half, and all that while her fit seised on her, she lying on a low bed in the midst of a Chamber, and severall compassing her, holding her down: The nature of her fits I am unable to demonstrate by my pen, onely thus far, they suddenly seised on her, and would cause an exceeding trembling in all the members of her body, causing her to tear her self unlesse held, and she was so strong in them, that two men could not hold one arm, but many times would be pulled from them, she miserably groaning and skrieking, being deprived of her speech and sight, and many times she grinded her teeth, and sweat in her fits continually, constantly in motion, seeking to tear her self, and when her fits were taking their leave of her, she usually had an exceeding trembling, and a little *reposed frame* for two or three minutes before her violent hurrying would cease: This being the first time I saw her, and beholding so sad a spectacle, I could not but pity her, and by enquiry of other beholders, I understood she

she was sensible of what was said in her presence during her fits, many times, though she was not able to speak her self, (as she said between her fits) and did desire the prayers of all such as came to her, to seek God on her behalf: but there being no Minister then in the room, wee our selves went to seek God for her, and after wee had concluded our prayers, the Maid continuing in her fits not able to speak or discourse, I then left her for some time, afterwards went (being accompanied with a multitude) into the room where the Witch was, where she sat neer the fire in the midst of a room, with many spectators, and she in a very senselesse idle manner and discouraging with them, and now and then cursing them if they used any distastefull words to her; I finding others conversing with her, after them began to propound some questions unto her, and asked her whether she was sensible of her miserable condition? she answered, I am not beside my senses. I told her, I did not mean, whether or no she had lost the common reason (all men and women naturally (more or lesse) had) by a frenzy, madnesse, or the like; but I told her I meant in respect of her spiritual condition, whether she was sensible of her damnable estate by nature, and the guilt she had contracted on her self by reason of her wicked living, and the vile and abominable practises she had (as it was to be feared) used, and whether she had any minde or desire to be saved? she answered, Yes, from the Jury; I replied, But have you any minde to be saved from Hell? Yes, said she, I hope I have.

Q. On what do you ground your hope on? A. A good faith in Christ. Q. Do you know what faith is? A. My good meaning. Q. Doe you know the Fundamentalls of Religion? which must be known, or else there is no hope of any salvation. A. If I doe not, I wish you or some body would teach me, I desire to learn any thing for my good. Q. Why doe you not desire the prayers of Ministers, and their company, to reveal your minde to them, and learn from them, which way you may forsake these wicked courses, and abominable practises, for now it is time to shame the Devill? A. I would very gladly have

Mr. Comant,

Mr. Connant, Mr. Stickland, Mr. Stone or any Minister come to me to teach me, and to pray for me, but I am resolved never to hear our Minister of Fisherton more, if I am released, but I know I shall never be, but hanged I will warrant you; and I wish you would now teach me, and I will learn; pray with me and I will with you. Q. Can you pray for your self, and doe you make it your constant businesse to beg guidance and assistance from God, to direct you in the whole course of your life, and daily return him prayse and thanks for the mercies you receive? A. I can say a great many good prayers, and I say them constantly; I doe alwayes say the *Creed* forward and backward every night, and other good Prayers that I finde in my Book.

These and many more such questions I propounded to her, she answered me in such manner as abovesaid.

Before I had ended my discourse with the Witch, one came to me, and told me that the Maid was now out of her fits, and desired to speak with me; upon which I went to the Maid again, where I found her freed from the violent tormenting of her body; who sitting up, desired to discourse with me; upon which I propounded these Questions:

Quest. How doe you apprehend your owne state and condition to be?

Ans. Oh very damnable, very wretched; this hand of mine writ my name in the Devils book, this finger of mine was pricked, here is yet the hole that was made, and with my blood I wrote my own Damnation, and have cut my self off from Heaven and Eternall life; the Devill came, oh! in a terrible shape to me, entred within me, and there he lies, swelling in my body, gnawing at my heart, tearing my bowels within me, and there is no hopes, but one time or other will tear me all in pieces; had I not been held, I had been in hell, the Devil never leaves but tels me so; I see him also now standing on the top of the house, looking on me, and now and then he strives to get me from the people, and I think I were as good goe with him, for then I shall be at better ease and quiet; I am not able to
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bear his beating and tearing me, he will kill me, there is no hope, I can scarce breath already, he will torment me as long as I am here, and will carry away my soul, he tels me so, and I must goe.

Qu st. Doe you not know salvation is to be had for the worst of sinners, if they are willing to be saved? greatnesse of sin cuts not off mercy, if any have a minde to be saved; *Manasseh* voluntarily consulted with familiar Spirits, yet had mercy; Christ himself when he was in the world made it much of his work to dispossesse evill and wicked Spirits, he crossed the Sea once on purpose, and all the work he did, was to dispossesse one possessed, and lodged among the tombes; your case is not worse then theirs, for yours was a forced act, theirs voluntary, you may have salvation; are you but sensible of the dishonor you have done to God, and have a minde to break off your league with the Devill, and would have salvation.

Ans w. Oh, my act was willingly done as well as theirs; the Witch perswaded me indeed, but I freely consented, yet I doe heartily desire salvation with my whole soul; Oh, what would I doe to be freed from hell! any thing in the world would I doe if I might for all this be saved; sure I have deserved hell, but if God would have mercy on me, I doe with my heart desire it, and I would beg all the world to blesse God for it: Oh the Devils torments! how can I be saved, when it was my own act to sell my selfe into the hands of the Devill! I cannot have one hours rest, and long I cannot be in this condition, the Devil in a while will have me, doe what I can for my life, I shall not be able to help my self, I perceive he is too strong for me, and will get the masterdome of me at last: Oh this base Witch, this wicked damnable woman, that should make me murther my own soul, and would have carried me along with her into hell! Oh how shall I abide her company, it would be my death to see her, I was well enough before I saw her; no indeed, I was an ignorant wicked creature, and should then have gone to hell, but yet I was not in such torments; not one man or woman in the world knows my pain how great it is, but I hope
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this shall be the worst of my misery ; But how can I hope so that deserve hell, and the Devill is within me, and if any thing at the present would give me ease, it must bee the burning of the Witches Cat and Dog, for then I know and am sure that the Devill will leave me, and goe and torment the Witch. But a while I was perswading her that it was but a fancy, and a cure of the Devils own suggestions, and not a lawfull cure ; she then fell into another violent fit, and the night approaching, I left her, to follow my occasions that called me thither, and it was not in my thoughts to return to the prison ; but on the next day being Tuesday, as I was going in the street, a Gentlewoman altogether unknown to my self, met me, and told me that the Witch in prison earnestly desired to speak with me, and if I would come to her, she would reveal that to me which she was resolved to keep secret from all the world besides. And also that the Maid did wish for my company, and did desire, if any knew me, to finde me forth if they could, and perswade me to come to her. Whereupon, I did goe to the prison, and when I came, found her in one of her former fits, not able to speak or see any man, lying foaming, raving, groaning, shrieking, trembling in an unheard of manner, impossible to be related so exactly as it deserves for the novelty ; in which condition she remained all the time I was there, which was about one hour and half, and had been in that fit halfe an hour before I came ; in which time, the violence thereof had wearied Six men that held her ; and such had been her condition all that night before, having not one quarter of an hours respite between her fits.

Upon serious consideration of which, it was thought, that in all humane probabilities 'twas impossible for her body and soul long to keep together ; and by her words there was some ground of hope that she had not quite sinned away mercy, but that mercy might be obtained for her ; The result of our thoughts that were then present (being many) was, to spend that afternoon in seeking God for her ; having a great many there in the presence, and also one Mr. Allen a Prisoner, very well gifted in pray-

er, and some knowledge concerning the nature of this wicked Art : I (for the present) departed, and saw not the Witch, but in the afternoon came to the prison again, about One of the clock ; and when I came, the Maid was in her fits, in such manner as formerly, and was not able to speak, being by the violent hurrying of her body (quite) almost wearied, which were so strong, that it was impossible any naturall strength could support her long.

Before we began our Exercise, the Maid was set up in a Chair, and four or five men endeavoured to hold her in it ; but she got out of it notwithstanding their endeavours, and tore the Chair in pieces, and being hurried halfe way to the end of the room, they were scarce able to recover her to the bed, that so laying her along they might have the advantage of holding her, but at last by very much strength they got her down, and so had such an advantage they held her ; at which time there came into my thoughts a Story which I had long before read in *Mr. Scot's Discovery of Witchcraft* :

That one way of Discovery was, to bring the Suspected party into the Afflicteds presence ; upon which I desired that the Witch might be in the room that afternoon, while we were seeking God for mercy on the behalf of the Maid ; I had my desire granted, and authority to bring them together ; and so the Witch was brought up into the Maids Chamber, but unknown to the Maid, she lying this while under most grievous hurrying and tortures of body ; and as the Witch came into the roome, divers stood between the Maid and the dore that they could not see each other ; at the very instant of time as the Witch set one foot within the room the Maid gave a most hideous glance with her eyes, and shut them presently after, and fell asleep in a moment, before it could be spoken almost : there were at that time in the room some women that were friends to the Maids, that had taken up a resolution to fall foully on the Witch and get some blood from her ; for prevention of which I stood by the Witch to save her, she being very much afraid, and crying out, The wicked people will scratch and tear me : Now to insinuate into her,

her, I began to enter into discourse with her, and said to her as followeth: *Mrs. Boddendam*, you see here is a Maid in a very sad condition, and thus she hath been many days; while I was thus speaking, shee broke forth into bitter speeches against the Maid; saying, Ah Whore! ah Devil! she hath belyed me, and the Devils will tear her for it, I will warrant you. I replied to her, *Mrs. Boddendam*, the businesse now is to know if you can prescribe any thing that can cure her, you have formerly cured divers (many people say) that have been in the like condition; Pray prescribe a cure likewise for this Maid. She answered, I have cured hundreds, and beleeve can cure this Maid also, if you will let me alone with her; but we suffered her not to meddle with her, but desired her to prescribe what means she used in the same case: To which she replied, Nothing but good prayers, and also hanging something about her neck. And being asked what it was she hung about the neck? she answered, a Spell written in a peece of paper: And being demanded to whom she did pray for cure? she answered, to *Jupiter*, he is the best and fortunatest of all the Planets, and in such a case as this we always pray to the Planet *Jupiter*. I then told her (after a long discourse of the like nature) that the businesse that we had her here for, was, to the intent, that since the purpose of our hearts here present was to call on God, and wait on him at the throne of grace that afternoon, to shew mercy to the afflicted Maid, it being a lawfull way, and that which hath been a means formerly of prevailing with God in the like nature; and the way that Christ taught his Disciples, when they would learn to caste out Devils, telling them that it was to be done by Fasting and prayer; therefore we would know of her whether she would willingly joine with us? We told her our prayers should be, that God would cast an eye of p^{ty} on the Maid, and release her from her misery; that hee would acquit the Innocent, discover the Guilty, and bring to light the hidden and abominable works of darknesse: She answered, Yes, shee would joyn in prayer with us.

And when we had concluded our seekings of God, it

was desired that the Maid might be awaked, for that she had slept ever since Mrs. *Boddenham* the Witch came into the roome, which was almost three hours, and had not been known to sleep, or take any rest in many dayes and nights before; and I did apparently see, that the Maid was, and is the better at ease for the Witches presence: The Witch presently took hold about me, crying out, Oh pray by no means doe you awake the Maid; for if she should awake, I should then be torn in pieces, and the Devill would fetch me away bodily; yet, notwithstanding her cryings out and perswadings to the contrary, I desired the people to awake her; and they tryed what they could, stopt her breath, put things up into her nostrils, took her from lying along, and held her upright, and struck her extreemly; yet all the means we possibly could use did not awake her; which was a great admiration to all spectators, that she could not take any rest for many dayes and nights before, and should be in such violent fits untill the Witch came into the room, and then she should be on a sudden so eased of her torments and pain, and fall asleep that no art or means could awake her. I then desired the Witch to use what means she could to awake her, which she was very loath to doe, saying, The Maid hath an Ague, and this sleep would make her well, yet we made her to try to awake her: The Witch onely took her by the hand, but trembled extreemly, and called the Maid by her name, Awake, Awake; and that was the most we could make her doe; but still begging and desiring the people not to awake her: We seeing there was no remedy or means to awake her, (for my intention was to have caused them to have discoursed together, thinking by their discourse something might be found out to prove the suspected a Witch, and to convict her the more evidently) I caused the Witch to goe forth of the Chamber, but she would not goe unlesse I went along with her, for she then said, I should awake the Maid, and then she should be torn in pieces; but I would not yeeld to goe along with the Witch, but was resolved to see the Maid awake out of her sleep; but when (partly by force and partly by entreaty)

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we had gotten the Witch out of the Chamber downe the stairs, as soon as ever she was gone from under that roof where the Maid was, into the prison-house where she used to reside, the Maid began immediately to awake, in such an orderly manner, as if she had been at the sweetest repose and rest that possibly could be, and afterward having recovered her senses both to look abroad and speak, she said, I blesse God the Devill went away from me but even now, and to my owne thinking I have been in so sweet a sleep as ever I had in my life, and to my apprehension was in the most sumptuous pleasant place that ever my eyes beheld, where all the most pleasant sights of flowers and delights are: Oh how sorry am I that I slept no longer! yet blessed be God I am now at ease, the Devill went forth of my stomach even now; indeed he made my body tremble when he went out, but that was the worst he did to me; he is now departed, he hath stood all this day on the top of the house, in the likenesse of a Lyon, with flaming eyes, but he is now likewise gone from thence, and I see him no where, and I hope never to be vexed more: Indeed I have deserved to be torn in pieces by him, but my Lord Jesus Christ in mercy hath now freed me, and I am verily perswaded shall not be tormented more, the hour of mercy is now come; I have indeed had mercy in being kept out of hell, but now I have more mercy to be freed from my pain; 'tis a wonder to me, I should be so well in so short a time, that had more pains on me then ever I could, or shall be able to expresse: My body is now free from pain, my minde is now quieted, sure God hath heard your prayers for me, the Lord hath stirred up some people to call on God for my salvation, and I trust he hath heard them; sure I shall never in the least requite you all for your love, I hope God will likewise shew you all the same mercy, as (blessed be the Lord) I am this hour made partaker of. I now begin to be hungry, and I thank the Lord I have an appetite to my food, I would now eat any thing, and if you would help mee upon my feet, I am confident the Lord would enable me of my self to goe about the Chamber: which she did doe,
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and said, the greatest pain she felt was the bruising of her body, by reason of the peoples forcible holding her, and a swimming in her head by reason of the long distractions of her minde she had lain under, but said, Blessed be the Lord it is so well as it is with me, I am resolved to serve this God that shewed mee this mercy; I will hereafter cheedfully live, and will for ever avoyd such base company as this Witch, and for her I will never have any thing to doe with, while I live; yet I blesse God, she can doe me no harm, she hath done the worst she can already; the Devill hath told me many times, if I would keep counsell I should not be tormented, but I will not hearken to him, I will speak the truth, though it be my death, for I have dishonoured God too much already.

Many more such like expressions she used, but are too many to be enumerated.

The night being come, we returned prayse to God for his seasonable deliverance of the Maid, and because he had mercifully and suddenly given a gracious hearing to our prayers: In this time I desired some to eye the person and carriage of the Witch, that was in the prison-house some distance from the Maid: Who informed me, that as soon as ever the Maid awaked, and began to be at ease, the Witch began to be tormented, and to roar and cry out, Oh the Devill, the Devill, the Devill will tear me in pieces, running from one corner of the room to the other, shaking and ratling her fetters, striking with a stick in her hand those that were in the room, Prisoners and others; crying out, and cursing the Maid, saying, Oh this Whore will be the death of me, she will hang me, and I shall be killed and torn in pieces: And she was in such an hideous rage, that the people were fearfull to stay neer her: I being made acquainted that she was very importunate to speak with me, I left the Maid, and was going away, but I at a distance called to her, having then no great minde to come very neer her, she being in such a furious condition, and to satisfie her, told her that the Maid was now very well, and I make no doubt
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but she would in a while be released: She replied, Yes, at the gallows, no where else, for I am sure I shall be hanged; and said to me, For your part, I see you are a knowing man; and if you will come to me to morrow morning, when I may speak privately with you, I will tell you all my Art: I told her, I would hearken to any thing she would tell me, and would come to her the next morning.

The next day, being Wednesday, in the morning I went to the prison, where I found the Maid then very well freed from her former fits, and was informed, had been all that night before freed from them, and had took her rest very well.

I then went to the Witch, who desired me to go into a room by my self with her, which I did, and she shut the dore after we were in; she then would have called for some beer to drink to me, but I would not permit her, telling her, I was resolved not to drink; she then made me sit down by her, and she took a peece of silver, I think it was a Shilling, and offered it to me, telling me I must take that peece of silver of her, if I intended to learn any thing of her: I replied, I had no need of a shilling, and would not take it, for I was able to give her a shilling; said she, Give me one then, and that will be as well: I replied, Not so neither, you doe not want one. Shee then fell a cursing and swearing that I must take that silver of her, otherwise she could not teach me any thing: I replied, Tell me what you can doe first, happily I can doe already what you can, if not, I may learn it afterward: She replied, Thou must keep my counsell, or else all will doe thee no good; and thou must now promise to me, that thou wilt not come to undermine me, to undoe me: I answered, you need not think so, for you see I am come into a room privately, that none else might know what you teach me. She then said, shee could cure Diseases by Charms and Spels, and had prayers that would doe so likewise; and they could cure such Diseases as the best Doctors could not doe; she could discover stolen goods, and shew any one the Thief
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that had them, in a glasse; and that she could raise Spirits by reading in her Books.

I asked her, what Books she had, and where she had them? She answered, she had a great many notable books, and she had most part of them of Dr. *Johnson*; and withal told me, if I would keep them secret, she would let mee have them, if I would accept of them: I told her Yes, she should let me have what books she would, and I should be very thankfull to her for them; but desired her to let me see the red Book that the Maid set her hand to, that was written half over with blood (being the names of Witches that had lifted themselves under the Devils command.) She replied, I cannot help you to that book, for *Withers* hath that, a man that lives in *Hampshire*. But then said I too her, Pray let me have what Books you can help me to: So she sent her Husband with me to her house, with one man more, to deliver mee her Books: And when I had them, I left them with a Gentleman in *Sarum* to keep them safe, that they might be brought to the sight of the Judges at the Assises. I then went to the Witch, and told her, that the Books I had were nothing concerning her art; I would willingly have that Book that did raise the Spirits: Ah! (saith she) that is safe enough from my Husband, that is a book of Charms, he is hid safe, but that thou shalt have it, if I could have my liberty to goe home, for that book is worth thousands of other books, and can doe more; I will shew the use of him, and what Charm thou shalt use to finde out a 1000 l. that lies hid in the North part of *Wilton* Garden, being hid by the old Earl of *Pembroke*, Father to the last deceased, and 'tis not to be found but by a Charm: But for the present I could not have her liberty to goe for it, so that I had it not.

And she then also told me that she had been a Servant to Dr. *Lambe*, and the occasion she came to live with him, she said was, that she lived with a Lady in *London*, who was a Patient many times to him, and sent her often in businesse to him, and in particular, she went to know what death King *James* should die; and the Doctor told her

her what death, and withall said that none of his Children should come to a natural death; and she said she then saw so many curious sights, and pleasant things, that she had a minde to be his Servant, and learn some of the art; and Dr. *Lambe* seeing her very docile, took her to be his Servant; and she reading in some of his Books, with his help learnt her Art, by which she said she had gotten many a penny, and done hundreds of people good, and no body ever gave her an ill word for all her paines, but alwayes called her *Mrs. Biddenham*, and was never accounted a Witch but by reason of this wicked Maid now in prison, and then fell a cursing of and reviling at the Maid extremely.

Having spent out this forenoon likewise, I then left the prison, and departed; and heard no more of anything concerning the Witch or the Maid, onely that the Maid remained well, and that the Witch would tell those shee esteemed her friends, that surely she did beleve that I was a Witch, and did think I should doe many notable things with her books.

And about three weeks after I received a Letter from *Edw. Tucker* and *Francis Swanton Esq;* two Justices of the Peace, to be at the Assise to prosecute against the Witch, who withall in their Letter acquainted me that the Maid was now troubled as formerly, and desired me to come to *Sarum* again, to see if I could discover anything more of the Witches practise, and I came on the Friday following the Tuesday night in which the Maid began to relapse into her former fits, and was tormented as formerly; and at night about eleven or twelve of the clock, the Maid was miserably tormented, crying out, the Devill would carry her away before the morning; and in short time after she was pulled from those that held her, and the people in the room run away for fear: The Maid being thrown from the low bed whereon she lay, to the top of the high bed, and her cloaths torne off her back, and a piece of her skin torn away, the Candle in the room standing on a Table, was thrown downe, and put out; at which time, there being a little Boy that was al-

most asleep, but with this noyse being frightened, had not power, with the rest, to goe out of the room, stayed there, and saw a Spirit in the likenesse of a great black man, with no head, in the room scuffling with the Maid, and took her and set her into a Chair, and told her that shee must goe with him, he was come for her soul, she had given it to him: But the Maid answered, that her soul was none of her owne to give, and he had already got her blood, but as for her soul he should never have; and after a while tumbling and throwing about of the Maid, it vanished away.

It came into some of our thoughts that were afrighted out of the Maids Chamber, to goe into the Witches room to see whether she was asleep, and when they came, they found her running about the room with her cloaths off, and her iron fetters about her legs, and asked her what was the reason shee was not in her bed asleep at this time of the night, and why she run about the room? The Witch answered, I cannot keep my bed, nor lie in it at quiet, but am pulled forth by violence. They asked her the reason why? She replied, Pray what is the matter in your Chamber: who being not willing to discover the truth said, Nothing, but a Childe is not wel, that we are troubled with. The Witch replied, Do you not lie to me? for I know what is the matter as well as your selves. The Witch sate then down by her bed side, and there cursing and banning the people, they left her, and went again to the Maid, where they stayed all that night, holding the Maid from mischieving her self in her fits.

That the Witch might yet more evidently be discovered, *Melier Damer*, *Alice Cleverly*, *Grace Stockes*, and other Women, searched the Witch in the Gaol, and they delivered on their oaths at the Assises, that they found on her shoulder a certain mark or Teat, about the length and bignesse of the Niple of a Womans breast, and hollow and soft as a Niple, with a hole on the top of it: And searching further, they likewise found in her secret place another Teat, soft, and like the former on her shoulder: And
afterward,

afterward, when the Witch was on her tryall, as the Women were giving in this their Evidence, they were ordered to look on that Teat again on her shoulder, as she stood at the Bar, who did, and they then said, that the Teat was more dryer then, and something lesse then it was before, and did seem not to be so freshly pulled and sucked as before.

After which time, I coming to the prison, went to the Maid, who was at the present under some inward conflict and horror of conscience, who complained very much of her damnable condition, and said, there was now no hope of her salvation, for the Devill was returned again to her, and had got faster hold of her then ever; and also said, My hope is now quite gone, in vain is it for me to expect salvation: How can God save me? I know he cannot, and the worst is, He will not; and it cannot be long before the Devill will tear me in pieces.

I then told her the occasion of her present trouble might be in giving way to some suggestions of Satan. She replied, I doe as little as I can: But he tels me I shall neer be at quiet, untill I get my name blotted out of the Red book, that the Witch made me set, when I sealed with my blood to be a slave all the dayes of my life to *Lucifer*; and if I could have that peece of silver I had at that time given me, to give again to the Devill, I should then be at rest: But after a while I perswaded her not to harbour any such fancies within her, for that they were the meer suggestions of Satan; which she was at last brought to beleeve: she in a short time after began to fall into her former fits, but not so violent as the former were: But after it was over, I asked the Maid whether she was willing the Witch should be brought into her Chamber, (knowing that the other time it was a means of her ease) to which she would not consent for some time: At last I perswaded her to let her come and they should talk together.

Then I went to the Witch to bring her; and when I came to her, she pretended she did not remember me; for I heard she was prejudiced against me at this second coming; for that some had perswaded her that I did but ensnare

her, and did what I could onely to discover her; so that I could not without much perswasion cause her to own any acquaintance with me.

I asked her how she did? who replyed, Very naught, not well; and the Maid and I had undone her, for shee should be hanged: I perswaded her to goe to the Maid, and talk with her: But she replyed, Ah Whore! Ah Rascall! I will see her in hell first, I will never see her more, she hath undone me, by raising these reports of mee that am an honest Woman; 'twill break my Husbands heart, he grieves to see me in these Irons: I did once live in good fashion, and did not lie as now I doe; I am sick in my stomach, I am tormented that I cannot sleep at night, and am almost torne in pieces; and being not well, I will not goe forth without the dore this day.

I seeing I could not perswade her, went to the Maid, and perswaded her to come into the presence of the Witch; and after many entreaties I perswaded her to go to her, which she did: But being come into the room, with multitudes of people pressing in along with her; (the Witch was in a very spacious upper room, that was capacious enough to hold 300 people) so soon as ever the Witch saw the Maid, she ran skrieking and crying out from the Maid to the further side of the room, where a bed stood, and fell down, she fell on her knees, and went to creep under the bed, but the people pull'd her out again, whereupon she cryed out exceedingly, that there was not any talking to her; maliciously cursing those that held her, striking them with her stick, and scratching and biting them, making a most hideous noyse; words cannot expresse the manner of it; crying out, Have out of my sight this devillish Maid, I shall be torne in pieces.

I went to perswade her to be quiet, telling her, none shall doe her any harm. She answered, Oh! the Devill will tear me if I see her: And constantly she kept crying out and roaring. I thought that in half an hour shee would be tyred out, making such a noyse, and then shee must of necessity be silent: But all the while the Maid

was

was there, she kept such a roaring and hideous noyse, which was almost an hour: Now the Maid looking on her, seeing her in such a torment, was at ease; and the Maids ease was her trouble.

I being in the presence of the Witch this while, had it come into my thoughts, that Mr. Holland Mr. Tucker's Clerk, had told me the morning before, that he being a day or two before in the prison with others, in company with the Witch, he saw about her neck a green silk string, with something tyed at the end of it, like a little bag, hanging down her stomach: Hee asked her, What was that about her neck? She replied, It was a thing that she could doe many things with; and if he would give her but half a dozen of Ale, shee would make a toad spring out of it: The remembrance of which, caused me to observe if I could see any such thing about her neck, which I did; I then desired a Gentleman that stood by me to endeavour the secret getting it away from her; and to that end some kept a great disturbance, pulling about her: Which while they were so doing, the Gentleman got away the bag and string about her neck; which she felt gone immediately: She then roared and cryed out much more then before; saying, Now shee was undone, her jewell was taken from her, her life was lost; now there was no hope but that she should be hanged.

But seeing there was no remedy, or possibility of pacifying her, we all left her in her rage, and the Maid went again to her own Chamber; So her being in the presence of the Witch, was a second time of freeing her from her torments.

We then went and opened the bag so taken away, that hung to the string about her neck: It was a little silk bag, in which there was some powder and pieces of white paper, with severall sorts of seeds in them; probably such a Charm as she did often use: And for the powder, both my self and those that were Physicians that saw it, could not otherwise judge of it, but that it was some sympathetical powder, that should have caused such Evidence that came in against her, not to have testified any thing prejudicial

dicial to her : And probably it might be such a powder, in regard of her trouble of losing it. And Magicians write much of the nature of an herb called *Anacampferos*, and the hearb *Sowbread* will work love and affection in any party whose good will and love they desire to obtain; and this foolish conceit without doubt she had, to think that the wearing such a powder about her neck would have wrought such a love in the Judge and Jury, that the one should not have found her guilty, nor the other condemned her.

But in this, as well as in the rest, the Devil deceived her : For the assises being held at *Sarum* for the County of *Wilts*, the Witch was there arraigned on three several Bills of Indictment touching her compact and practise of Witchcraft; and found guilty on all three, and sentence passed on her most justly for such practises, by the Lord Chief Baron *Wilde*, then Judge of life and death at that Assises.

After that Sentence was passed on her, she was brought from the Court to the prison again; but never valued it, or was much troubled that she was to die.

In the Evening after her Condemnation, Mr. *Langley* a Grocer of *Sarum*, with others came to the prison to her, and entring into discourse with her, she began to rail against me, and said I had betrayed her and wronged her, and they (to please her) spoke against me : Likewise, she hearing that, began to be familiar with Mr. *Langley*, and told him that she lived with Dr. *Lambe*, and he taught her to raise Spirits, and she told him how people came to learn it : If those that have a desire to it, doe read in books, and when they come to read further then they can understand, then the Devil will appear to them, and shew them what they would know; and they doing what he would have them, they may learn to doe what they desired to do, and he would teach them : And further she did in generall terms confesse to him, that she did what the Maid had told of her, and did likewise promise him her books, but because I did prosecute her, and informed the Judge what she told me, she would not teach me any thing; but because

cause (as she said) Mr. Langley seemed to be a good honest man, she would let him have her books, and teach him her Art.

I went from *Sarum* to *Dorchester* after the Judges to the Assises, and after I had accomplished my business I had there I returned to *Sarum* again, to speak with her, and to see her executed: She hearing I came from the Judges, and some persons informing her (though without cause) I had endeavoured for a Reprieve for her, she was willing to speak with me.

The morning before she was to be executed, I went to her; and when I came there, there was onely with her (the dore being shut) Mr. Foster a Minister, who comforted her up to bear death Christianly, boldly, and chearfully; and after he had brought her to that pitch as to promise him she would goe a true penitent to her place of Execution, and to die as a Lamb, he then kneeled down, and read over to her much of the Book of Common-prayer, and she repeated it after him: I being at the dore, when he had done, spoketo him to propound some questions, which I told him were very requisite should be discovered: he did goe and say something to her, then returned to me, and told me that she would say nothing to it, and that it was not fit she should now be troubled, but to be left to her devotion; he also told me that she denied the things she was condemned for, and that she wrongfully suffered death, and did lament extremely, and desired to die quietly: I replied to him, God would have more honour by her confession of other Witches, then she can have comfort by a few prayers, and a little smoothing up at last. I was resolved to put it home to her, and make her confesse what I could of her practise, and whom shee knew that practised such Art; though what she said would not be enough to convict any, yet it would be enough to suspect and examine them. He replied, he was very willing truth should be discovered, and so went away. I then told her that this morning was to be the time of her Execution, and there was no hope of any Reprieve, but die she must; if any thing moved the Judge to mercy, it

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would

would be her confessing her faults, and to say truth, and to confesse other Witches, and to tell what things they had done, that they might be convicted: She answered me, If I must die this morning, I care not; and swore three times one after another, by the name of God, she was prepared to die: And for Confessing she said she would never say that the Maid told truth, but the Maid belyed her, and the Devil would torment her for it; and as she had dealt with her, she said, she prayed to God that he would deal with her; and for her part, she would never forgive the Maid the wrong she had done her: And further said, that before she had been put to this shame, she would have given Forty pounds for the saving her life; but now she would not live if she should, but was resolved to be hanged, and her earnest desire was that she might be buried under the gallows: And she said, she had made her Will, and given Legacies to many of her friends. But I told her, her Husband might choose whether he would let them have them: she replied, If he doe not, the Devill shall never let him be quiet. She also said she had writ a Letter, and put it into her pocket, which was to her Husband, that he should never live in his own house more; and that her will was to goe directly to the gallows, and there be hanged, and then brought back into her owne house, and there to be shrowded, and then to be carryed back to the gallows, and there buried. Her will was also, that the Women that shrowded her should goe into her Garden, and gather up all her herbs, spoyl all her flowers, and tear up the roots. She also was very desirous for drink, and had not Mr. Undersheriffs prudence been such as to restrain her from it, she would have died drunk: She said, she would not have any Psalm sung, or any prayers for her at the Gallows; but she would have a Psalm sung at the Gaol, and immediately she her self began to sing. I also asked her who she knew to be Witches? She said, she knew none but *Withers*, that lived by *Rumsey* in *Hampshire*, he did use to make Charms for her; and he did help the Woman that was Owner of the Brick Kill by *Sarum* to a Spell, and she did frequent him for a while; and he could do

do the most tricks of any one she knew: shee did also name one or two more that she said was able to do many such things as she could.

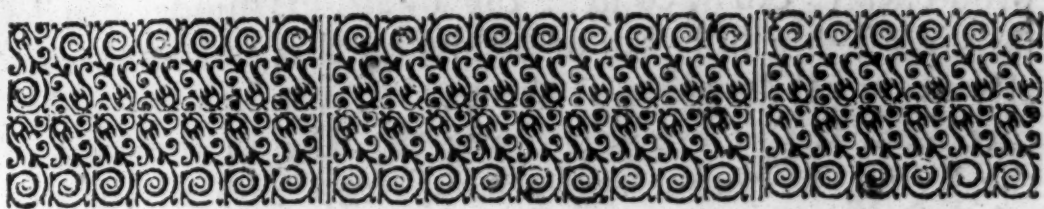
I asked her, whether she had any ground or testimony that repentance was wrought in her? She replied, I hope for all this to be saved by my Saviour the Lord Jesus Christ: and I defie the Devill; and I am wronged and abused, and so these Rogues and Rascals shall all know, for all this yet; and then she swore an oath, I that they should. She then would make a shew of sorrow, complaining, I have not been in bed these three nights, but have been abused, and the Maids that were with me last night stole the money out of my purse, that I had there to pay for my supper, and to buy me some drink; and then she would make a noyse as if she wept; that I my self, and I also desired others to observe, but she was never seen to let fall a tear; but yet many times she would make such an artificiall noyse, that one would have thought she wept: And in such discourse she spent the morning: And if any did bid her pray, she would swear at them, and revile them.

Mr. Under-sheriff coming into the prison to her, told her, She must goe along with him to the place of Execution. She replied, Be you ready, I am ready, in a jolly manner, and forth she went: But before Mr. Under-sheriff came in, I had so perswaded her, that when she came to the place of Execution, she would confesse every thing; and in regard she should not be able to speak loud enough, she desired me to stand by her, and she would tell it unto me, and I should speak it out to all the people: Which I told her I would: And she said, she would then tell every thing, and keep nothing secret.

Afterwards she fell into a rage, and wished for a Knife, she said she would run it into her heart-blood: Being replied unto by some, Oh Mrs. *Boddenham* you would not offer to doe such wickednesse, would you? She swore by the name of God, but she would, had she a Knife. She then went forth to the place of her Execution, where a numerous company were spectators; and as she went along

towards the gallows, by every house she went by, she went with a smal piece of silver in her hand, calling for Beer, and was very passionate when denyed; one of the men that guarded her on the way, told her that Mr. Sheriff would not let her be buried under the gallows, upon which she railed at the man extremely that told her so, and said, she would be buried there. When she came to the place of execution, she went immediately to goe up the Ladder, but she was pulled back again and restrained: I then pressed her to confesse what she promised me she would, now before she dyed, but she refused to say any thing. Being asked whether she desired the prayers of any of the people, she answered, she had as many prayers already as she intended, and desired to have, but cursed those that detained her from her death, and was importunate to goe up the Ladder, but was restrained for a while, to see whether she would confesse any thing, but would not: they then let her goe up the Ladder, and when the rope was about her neck, she went to turn her self off, but the Executioner stayed her, and desired her to forgive him: She replied, Forgive thee? A pox on thee, turn me off; which were the last words she spake: She was never heard all the while she was at the place of Execution to pray one word, or desire any others to pray for her, but the contrary.

Thus you have her wicked life, her wofull death. Those that forsake God in their lives, shall be forsaken of him in their deaths.



A Postscript.

History often speaks, and common observation assures us, that Bees gather excellent honey out of the bitterest herbs : So, were we wise, we might make good use of this foregoing Relation : Wherein we may consider how the Devill gulls and deceives the souls of the Sons of men, He (without doubt) to bring them into such an unhappy league with himself, promiseth them to be no Inferiors to the greatest in the World. To the Poor hee promiseth Food ; to the Sick, Health ; to the Irefull, to be revenged ; to the Curious, Knowledge ; to the Ambitious, Honour ; and the Satisfying lusts to the Lustfull : He makes large promises when he means no such thing : Could ever any man at the last say he was a Gainer by his Contract with Satan ? indeed he promised *Adam* fair, but the conclusion was a turning out of Paradise ; he promised *Sodome* fair, but the conclusion was Burning : And how many can our experience testifie of, that (without doubt) after their league with him, built many Castles of Hope in the Air of their Thoughts, of their future happynesse ; But what a sad end have they come unto ! How many hanged and burned ! And when they need most protection from the Devil, they have been most disappointed by him : Shall any therefore wilfully be deceived by his allurements ? Suppose the best, That such a shamefull end shall not betyde them : Yet is there any happynesse or any good to be found in the Devils service ? Can he procure lost goods, can he restore decayed health, can he satisfie a proud

proud heart, can he content the ambitious minde, can he satisfie a fleshly lust, can he bestow on thee and let thee really enjoy all the glory of the world; yet he cannot save thee from death: can he prolong thy life in the land of the living, he cannot create comfort to thee in the day of Gods wrath: What will you then doe? Indeed your lusts perhaps by him have been satisfied, your health by him recovered, your lost goods by him restored, your ambitious minde something for a while quieted: But all this while your soul is not saved. Consider how God himself pities thee: What will you doe, saith the Lord in the day of my Wrath? Intombing your souls in the world will not shelter you, nor your agreement with Hell and Death cannot relieve you: Besides, what outward, temporall, forenamed accommodations you have by him, as Health, Wealth, and the like; you give a dearer rate then the most chargeable Physician in the world would or possibly could demand of you for the restauration of your lost health; and it is much sweeter, easier, and lesse charge, to goe so long a voyage as to the *Indies*, and there dig for gold and silver, accounting all its difficulties, then to have it of the devils sending or bringing it to us.

In this sad foregoing Relation, thou hast the great and glorious attributes of Gods Justice and just Judgement, and of his rich Mercy and free grace.

To demonstrate the last first: Friendly Reader, Thou hadst in this Narration the torments of a poor Maid, so fully expressed, that in the reading thereof thou mayst take notice of the goodnesse of God in her support; sure I am, no naturall strength could have subsisted under such violent and strong racks, tortures and pangs as 'did seise on her for almost five weeks: Besides, a Maid so poorly principled as she was; for as she could not read, so shee could not answer, neither did she know, but was altogether ignorant of the Fundamentall grounds of Religion; and besides, lived profanely, yet in the extremity of her condition, and in the lowest ebbe of her sorrows, there was a ground of hope, and expressed by her self in such terms as these:

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Being asked whether she gave way to the Devill, in yeelding to any thing that he suggested into her thoughts and minde: She answered, No: Indeed (saith she) the Devill now appears to me from the top of the house in a fearfull shape, with flaming eyes, and calls to me to come away: But I tell him, I cannot, I am held, and glad I am that I am held; else I am afraid I should be carried away by force. And at any time, when she had a little ease from the violent hurryings of her body, she was desirous to discourse, and said, she would not keep the Devils counsel; The Devil (saith she) claims his promise, and would have me away, for I have given him my soul: But, saith she, I know my soul is none of mine own to give, Christ hath bought it, and his it is, & none of my mine; and though I did so wickedly as to promise it him through the perswasions of a Witch, which I am heartily sorry for, yet I have not my soul in my own custody to dispose of as I will; and this (saith she) I tell him, but it will not satisfie him. What ever questions she was asked against her self between her fits, when she was able to speak, she would freely relate it, though never so much against her self; replying, I have deserved death and hell a thousand times over, and if God shew me mercy, sure I doe not deserve it, yet I hope God will: I finde (saith she, that the Devill is within me, he is got into my stomach, and there he lies, and hath broken all my bones, yet I hope to be saved at last; I know God is mercifull, the Devill had else torne my body in pieces, he hath tryed what he can, but God hath yet kept me, and I beleeve he will still for all the Devill and this wicked base Woman: And further she said, I heartily desire the prayers of the Ministers and all good people, I do desire it surely with my whole soul, for though I am a sinfull wretch, yet sure I doe beleeve God will hear their prayers for me. And many other expressions she used, which are set down in the former Narration. I only relate these here, to shew the divine support she had in her distresse.

And Reader, Hadst thou seen the strength of her spirit,
and

and of her minde in giving in her Evidence, thou wouldst have beleev'd she spoke truth: And I think there are none of an unprejudicate opinion, but did beleev'e what she then said: She sometimes in her Accusation, or rather in her Evidence, accused her owne obnoxiousnesse, and how guilty she her self was of death and hell: And after sentence was pass'd on the Witch, I came to the Maid, and asked her whether she was willing the Witch should be reprieved? She replyed, With all my heart, and glad I should be if any body could prevail for her reprieve; and I doe wish some body or other would try, if they did think they should not sin in so doing: She then at the same time wept exceedingly, and complaining, Oh my madnesse and my folly! Oh wicked Creature that I am, that ever I should sin against so good a God, that hath been so mercifull to me in my torments! Surely the Devil in one of those long nights would have carry'd me away, had not God been mercifull to me: How hath Christ preserv'd me! Did I ever deserve such mercy? Sure I did not; and it will be my sorrow so long as I live, should I sin against so loving a Christ, and give away my soul from so good a God, and all by the perswasions of so base a Woman: How can I forget this? Surely I shall never forget it as long as I live: I am resolv'd to serve such a God as this is, I will not count any thing too hard to doe for him that would have mercy upon me, that had given my soul to the Devil. I am not yet too old to learn, I will learn to read, sure, if God will be pleas'd that I shall, though I break my sleeping time to learn; and I will, if possibly I can, get into some good Ministers house or service, because I would not have any let from living a holy life: I wil learn the knowledge of Religion, that I may serve God, since I have done so much to his dishonour. I am this day to go away home, I hope now to begin a holy life: and many more gracious expressions she used, that those that were present can testifie as well as my self. All which she spoke weeping bitterly: And longer discourse I had had with her, but by reason of her much weeping, she had not freedome of speech.

I relate not here any fancy, but a reall truth, and I beleieve all my own actions are under divine observation, and I should much offend, if I should under pretence of relating truth, do otherwise; and truly I doubt not but all these transactions and providences, are but the fore-runners of her day of conversion, and God usually, or at least sometimes, makes use of a wilderness condition to be a passage into *Canaan*. O how many souls hath God in Heaven, that have had their passage thither by Hels gate? *Manasses* prison was a means to break off his league with familiar spirits, so may I say, a Prison was the place, where God in mercy visited this poor Maid, and did there dethrone Satan, and gave her freedom of spirit and liberty of body in one day; and I make no doubt but the same God, that hath brought to the birth, and I beleieve brought forth, will not suffer to be despised the day of small things, but will make her a monument to his own praise, and although *Jacob* is but *Ima I*, yet he shall arise.

I come to the period of my Narration, and shall close up all with a word or two of the discovery of Gods judgement, and Justice on the Witch. I need not reiterate what formerly hath been said, I have shewed something of her miserable life, and of her wofull death, but nothing in respect of what might be said; I have only spoken of her practice concerning this Maid, but at her tryal there were many other things brought in against her, and there was at the least eight witnesses that gave in their Accusations against her on oath, and it was not solely this business that she was condemned for, but many other passages were brought in against her, of many of her vile and abominable practices, which would take up too much time to Insert; but here is enough already said sufficiently to evidence unto the world how vile and wicked she was; and notwithstanding this her miserab'le condition (to the apprehension of all spectators) she desired nothing more than her end; thus the devil makes such people willing slaves to himself, and notwithstanding she came to such misery and sad condition, by reason of her wicked practices, yet she would keep the devils Council to the last, and would not discover others in League with her self, although she saw the issue of the Practitioners by her self, neither would she forewarn

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Spectators of the like practice; we may see much of the Justice of God herein, that those that will rebelliously harden their hearts against God, shall be judicially hardened by him; all judgements cannot break the heart, or humble the sinner, if God soften it not; outward miseries may break the back, not of themselves melt the heart; all the torments the devils indure cannot bring down their pride, but they remain still proud, though in Hell. What a madness rests in the sons of men, to think they can repent when they will? I am confident this Witch could not shed one penitential tear, though thereby she might have been reprieved from death. 'Tis dangerous to follow that trade will harden the heart, and 'tis usual that those that are so belotted and hardened, as to sin under daily mercies, are in time so hardened, that the worst of judgements and torments cannot mollifie them. This Narration was penned to reclame poor people from running after such persons, for the restauration of lost health, or recovery of stolen goods, they may read the Issue thereof by this Maid, she can and doth speak forth, both by word of mouth, and also by her sufferings she lay under, the misery of such as resort to them; thou hast heard before how low she was brought, into as sad an estate as poor creature could be brought, and live, both in respect of her bodily torments and inward condition. I have not related every particular word she spake of her condition, neither indeed can I remember them all, but one time she was brought so low with her pain, being in a trance, that when she came to herself, she said to a Godly Minister of the City of *Salum* then with her, that she was just then falling into hell, and the devil was too strong for her, do what she could for her life, and was carrying her by might and force to hell, and she had Irrecoverably been thrown in, had not one little twig (or stick) held and stayed her, she had no refuge in the world but that twig, and no support by any, or assistance from any, but that twig, which was the greatest comfort to her she ever met with in all her sorrows, that such a seasonable support should come to her, when she was as she apprehended swallowed in at hells mouth. Here see a poor creature, as to its own apprehension, could not lye under greater misery, why then should the devil prevail with any, thus to treasure up to themselves sorrow? Besides the condition

dition of the Maid, the Witch her self infinitely more bespeaks all not to follow after, or practice such wicked arts. Who would willingly have lived her life? but who then would dye her death? she had sorrows enough entayled to her practice here, while she lived, but infinitely more now dead; 'tis no indifferent thing, such a practice, but without infinite mercy 'tis damnation to the followers of it, and very few are reclaimed from it, but as they live, usually they dye. And my friendly Reader, not to detain thee from thy more serious imployment any longer, I say, thou hast this relation, truly and faithfully related unto thee; for what good or advantage would it be to me, to give a false relation of the same? which if I should, many hundred spectators can disprove me; but my own heart knows, and all observers can testifie, that the foregoing History, is the birth and true issues of the life and death of the Witch; neither hast thou it penned or illustrated with counterfeit colours of curious language, for I know it matters not what Speech we use in telling truth, and I obliged my self in my undertakings to use the same words and expressions as both the Witch and Maid used, and have not made them speak my words in this relation. It is expected by some, having been urged thereto, to annex to this Narration, a word or two concerning the practice of Witches, their nature and compact, how they may be discovered, and wherein there power consists; what power Witches have over others, more than any other person, and how they came by their power, and that the practice of this Witch, is the way and common practice of such as make compacts with devils; but those to whom my self am known, do also know, that I have other publike employment, to exercise my Pen, and Head about, than such a work as this; but providence casting me on the afore-related business, I could not bury what I knew of it in oblivion, knowing that my self knew the passages in general, as well as any, and I know none that would take the task to publish it but my self, and I could not (being solicited by many Justices of the Peace, that were at the Bench and heard the tryal, and other men of eminent worth) wave it; but for clearing any objections in writing, that partial Readers might raise on the same, I think it a work needless; but for the Narration, if any notwithstanding

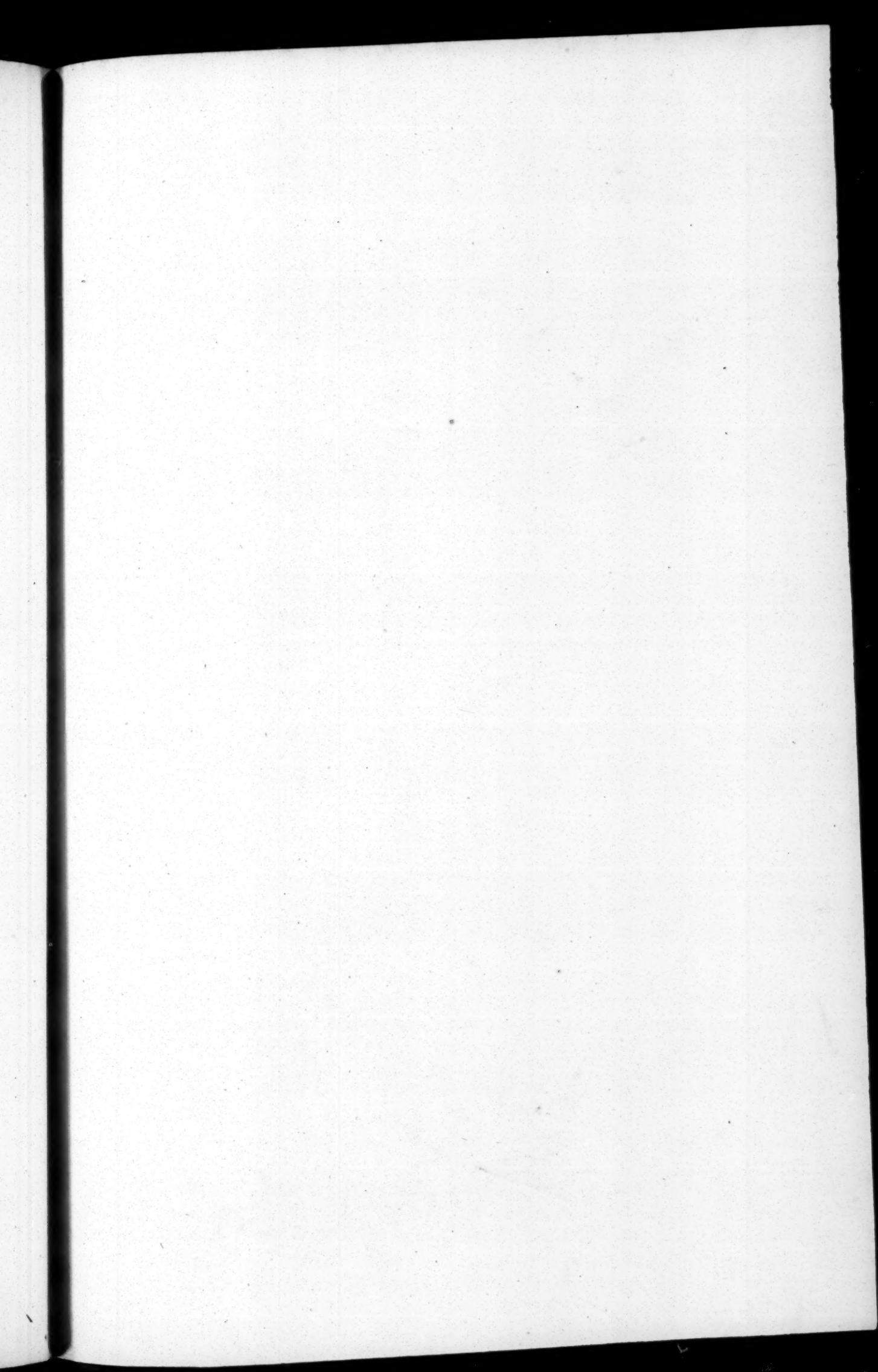
ding what hath been said doubt the truth of it, if it be any living in the Western Circuit, Master Clark of the Assizes, or any of his Clerks or servants, can fully satisfy them the truth of it, and also the truth of it will be made manifest by eminent persons to be beleaved to every Clark of Assizes of every Circuit in *England*, and they will be able throughout their whole Circuits to satisfy the truth of it to any that are dubious as to the belief thereof.

And now friendly Reader, having given thee as brief a Narration of the Judicial proceeding against this Witch, as possibly I could, I beg thy candid perusal thereof, and such an observation of the passages therein, as they call for from thee.



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